A MEMORIAL

to

THE REVEREND FATHERS IN GOD

THE MEMBERS OF THE HOUSE OF BISHOPS

of

THE PROTESTANT EPISCOPAL CHURCH IN THE

UNITED STATES OF AMERICA

We the undersigned organizations within the Protestant Episcopal Church, having studied the Proposed Agreement for Joint Ordination set forth by the Commission on Approaches to Unity, desire in the interest of truth and of the good order of the Church to present the following statement of what will be effected by the adoption of the Proposed Agreement.

1. The proposed joint ordination of a candidate, where he is from the Presbyterian Church, involves the abolition of the historic order of deacons, an order of ministry instituted by the apostles, and maintained through the ages by the Church. The Preface to the Service of Ordination in the Prayer Book declares it to be an integral part of the Christian ministry, and requires at every ordination of deacons that there shall be a sermon "declaring how necessary that order is in the Church of Christ".

2. In all cases of the ordination of a candidate from the Presbyterian Church, there is, according to these proposals, an elimination of Confirmation by the Bishop who alone is competent to confirm.

3. In the Proposed Agreement it is assumed that the Presiding Minister will mean by the word "Presbyter" the identical thing which the

Bishop means when he simultaneously uses the word "Priest." This assumption is impossible in view of the Presbyterian theory and belief concerning Holy Orders. The Presiding Minister will, according to the theory upon which the Presbyterian ministry has been based for nearly four hundred years, intend to convey to the ordinand power to exercise the office of Bishop, while the Bishop participating in the ordination will have no such intention.

4. The Proposed Agreement, if adopted, will create a double standard of faith. While still holding the faith "as this Church hath received the same, according to the commandments of God," we would be accepting the standards of the Presbyterian Confession of faith as of equal validity for pastors and teachers in our Church, although it differs from ours in fundamental respects.

5. The Proposed Agreement provides that the Presbyterian candidate, by virtue of the joint ordination, becomes an authorized teacher and pastor in the Protestant Episcopal Church, and is empowered to celebrate its Sacraments, although he has made no declaration of any belief in the doctrine and discipline of this Church. Such candidates will be required only to "give evidence of their study of the doctrine, government and worship of the Protestant Episcopal Church," without any intimation that they accept it. Again, they are required to make only a declaration that they have a "due regard for the doctrine and discipline" of this Church. Nothing else is required of those who will be the official teachers of the Church.

6. The Proposed Agreement provides for clerical and lay representation of joint parishes and missions in the Conventions of our Church. Thus men who have never subscribed to the Church's faith and order will be empowered to pronounce judgment, and to legislate for the Church on all matters of faith and order.

7. The Proposed Agreement, if adopted, will, so far as this Church is concerned, repeal the Chicago-Lambeth Quadrilateral which the

Churches of the Anglican Communion have for more than fifty years offered to the Christian world as a basis of unity.

It is evident that the Proposed Agreement challenges the Protestant Episcopal Church with certain inevitable questions, to wit:

1. Do our Clergy and laity desire to see the Order of Deacon set aside as is provided for in the Proposed Agreement?

2. Is our Church prepared to set aside the apostolic rite of Confirmation by the Bishop as is required in the Proposed Agreement?

3. Are we ready to accept the principle and practice that presbyters ordained by the Presiding Minister have equal episcopal powers with the Bishop of the diocese, in accord with the teaching of the Presbyterian Church as to Holy Orders?

4. Will it make for unity and concord to introduce into the Church two standards of faith, one to be held by those regularly ordained by the Bishop as the Prayer Book provides, and a different faith for those who receive the proposed joint ordination?

5. Are we prepared to entrust the teaching of the children of the Church to those who have never made any profession of believing that which they will be required to teach?

We feel sure that the Commission has not realized the singular inopportuneness of their proposals. Just at the time when there has been a sinking of differences, and thankworthy, and well nigh unanimous cooperation in working for the success of the Presiding Bishop's ten-year plan of "Forward in Service" on the Church's entire front, this element of grave discord is introduced.

In view of the above facts, we respectfully ask that the aforesaid Proposal be rejected, as not conducing to the good order of the Church. We further appeal to the House of Bishops in this time of confusion and world chaos when men's thinking is apt to be done under strong emotion, to issue a call for a ten-year period of world-wide prayer for unity in which all Churches be asked to cooperate, during which time there be a suspension of efforts to force the issue of Church unity.

Respectfully submitted:

The Central Council of the Clerical Union for the Maintenance and Defense of Catholic Principles, representing:

The Philadelphia Branch
The New York Branch
The Boston Branch
The Maryland Branch
Erie-Ohio-Pittsburgh Branch
Central Pennsylvania Branch

The American Church Union

Federation of Catholic Priests

The Priests' Federation of the Diocese of Connecticut

The Order of the Holy Cross

The Order of the Poor Brethren of St. Francis

St. Barnabas Brotherhood

Order of St. Benedict

Companions of the Holy Saviour

The Community of St. Mary

The Community of St. John Baptist

The Sisters of the Holy Nativity

The Order of St. Anne, comprising the following autonomous Convents:

Convent of St. Anne, Arlington Heights, Mass.
St. Anne's House, Boston, Mass.
Convent of St. Anne, Chicago, Ill.
Convent of St. Anne, Kingston, N. Y.
Convent of St. Anne, Denver, Colorado
Convent of St. Anne, Versailles, Kentucky

The Poor Clares of Reparation and Adoration

The Guild of All Souls

The Confraternity of the Blessed Sacrament

The Guild of the Holy Cross

Philadelphia Catholic Laymen's Union

The Catholic Laymen's Club of New York

The Catholic League of the Diocese of Newark, (Lay)

The Cleveland Catholic Club, Inc., (Lay)

The Catholic Club of Chicago, (Clerical and Lay)